

Fruitfull and Godly Ser-
mon, preached at Paules
croſſe before the Honourable au-
dience and aſſembly there,
this preſent yeare

1592.

Vpon the 5. chapter of the propheſie
of Zacharie, 1, 2, 3, 4 verſes.

By A. W.

Eſaie 58, 1.

*Erie aloud, ſpare not, liſt up thy voice like a Trumpet, and
ſhew my people their tranſgreſſions, and to the houſe of
Iacob their finnes.*



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Zachar. chapter 5. verse 1.

vnto the 5.

And 1. K. 22. 17. 17.



It is thus written (right Honourable, righte Worshipfull, and wel-beloued in our Sauour Christ) by the Prophet Zacharie, in the fift chapter of his

prophesie:

1. *Then I turned me and lifted vp mine eyes and looked, and behold a flieng booke.*

2. *And he said vnto me, what seest thou? & I answered, I see a flieng booke, the length thereof is twentie cubits, and the bredth thereof is ten cubits.*

3 *Then he sayd vnto me, this is the curse that goeth forth ouer the whole earth, for euery one that stealeth shall be cut off on this side and on that side, and euery one that sweareth shall be cut off on this side and on that side.*

4 *I will bring it forth sayth the Lord of*
A 2 *hosts,*

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*hosts, and it shall enter into the house of the
theefe, and into the house of him that falslye
swaureth by my name, and it shall remaine in
the midst of his house, and shall consume it
with the timber thereof and stones thereof.*

When I first vnderstoode that I was
called vnto this place, being not igno-
rant that this great congregation consi-
steth of diuers degrees, conditions, and
estates of men, I then began to thinke
with my selfe what matter I might best
intreat of in your hearing at this time,
and accordinglye my desire was so to
frame & direct my speech, that I might
bring somewhat fit and profitable for al
here present this day. This I take it, is
that *ὁρτο το καί* that right diuiding of the
word, which S. Paule commendeth to
Timothie 1, 2, 15, for as the Priest in the
Law was able to discerne what parte of
the sacrafise belonged vnto euery one,
what part the Lord was to haue, what
the people, and what to bee reserued for
the Priest: so the Minister of the gospell
as a faythfull dispenser and stewarde in
the Lords house, ought to know, how
to giue vnto euery one his portion and
meat

meat in due season . The wise man sayth that the pretious stone turned euery way shineth, Prou. 17, 8. Much more the word of God, vpon what side soeuer it is turned, that is applied vnto all sortes and callings of men, from thence dooth issue and shine foorth a direction and light for euery mans duetie . In this sence by S. Iames 1, 23. it is compared to a looking glasse, wherein al men both high and low, noble and vnnoble, are to behold their faces. I haue therefore for the same purpose, made choyse as you see, of this present Text . Wherein the Prophet crieth out against two especiall sinnes of Israell, Theft & false Swearing: vnder these two comprehending many besides, By stealing, all wrongs and iniuries committed against our bretheren, and so the offenses and breaches of the second Table: by false swearing, al false worship of God and abusing of his holy name, here meeting also with many sins against the first table, And thus I doubt not, but in the opening of these words it shall appeare that there are fewe here present this day, that shall not finde the holy speech and admonition of the Pro-

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phet in some part to appertain and be long vnto them.

But before wee doe enter into the matter, we must note somewhat concerning the wordes and phrased of speeche here vsed by the Prophet : the whole is very well translated, as we read in our English translation, sauing that in the third verse, I doe find that there are diuers readings of those words, They shall be cut off on this side and on that: Hierome readeth, *iudicabitur*, he shall be iudged or cōdemned, the *Septuagint* translate thus, *ἐκδιζαθήσονται* Hee shall bee punished : Arias Montanus, *Succisus erit*, as we translate, Shall be cut off : Tremelius somewhat diuers from the rest, doth interpret thus, *Quia se innocentem agit*, They shall be cut off, because they doe iustifie or make themselues innocent. And this diuersitie riseth of the diuers acceptions and takings of the Hebrue word *Nachah* which is here vsed, which signifieth to absolue, to euacuat, or bring to nothing: likewise the other wordes (on this side and on that) are diuerslye taken : Hierome sayth, *secundum scriptum voluminis*, On this side and that side of the booke,
and

and so readeth *Arias Montanus* the septuagint, vnderstande it of the time, *ἐκ τούτου, Ex hoc*, from this time: *Tremellius* *sicut illa*, that is, saith hee, euen as the whole earth shall bee destroyed, so shall they. The best and safest reading of all these, in my iudgement is, as in our own translation, they shall be cut off on this side and on that side, that is on euerye hand, according to the writing of the booke.

Let not nowe any captious papist or any other cauilling spirited man, take heerevpon occasion, to make exception against our translations, as disagreeing, and being contrary one to the other: for howsoever in wordes and in termes they seeme to bee diuers, yet in matter and in sense, the difference and ods is not great.

We see that the Euangelistes, in writing the story of the Gospell, do vse the same liberty, in other circumstance of words to exercise the same thinges: As *Mat. 3, 11.* reporteth *Iohn* the Baptists wordes to bee these, I am not worthy *ἐπὶ ὑμῶν βαπτίσαι* to beare his shoes after him, speaking of Christ: *Mar. saith, 1, 7*

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I am not worthie *κυριος λουσι*, stooping
downe to vnloose the latchet of his shoo :
here we see there are diuers words, but
one cheefe sence. *Augustine* sayth vpon
this place, *Non est mendacium, cum dicens*
quisque aliquid aliud, quod etiā ille non dixit,
de quo aliquid narrat, si voluntatem tamen
eius hanc explicat, quam etiam ille, qui eius
verba commemorat. It is no vntruth, sayth
he, if a man vse other words than he did
of whom he writeth, if he keep the same
purpose which he doth that reporteth
the very words. As, be it that *Mathew*
spake the very words of *Iohn*, *Marke* v-
seth other, yet both he that sayth I am
not woorthie to beare his shooes, and
the other which hath, I am not worthy
to loose his shooes, both doe expresse
the selfe same meaning, shewing here-
by the great humilitie of *Iohn*, howe
much he abaseth himselfe in compari-
son of Christ. Thus much concerning
the translation of the wordes. Now to
the matter.

The partes of this scripture are these
two : the Vision it selfe containd in
the two first verses : the interpretatiō of
th

the vision in the two latter.

In the vision wee must speake of the booke, which is described by twoe adiuncts, one of the qualitie, it is a swifte or flieng booke, the other of the quantity, it is 20. cubites long, and 10. cubits broad. This booke is the decree of the iudgments of God, which are both speedy and swift, and general likewise & large, comprehending all the wicked of what state soeuer they be. In the interpretation, firste the sinnes or matter of Gods iudgement is set downe: namelye those twoe, stealing, and false swearing, containing manye other sins, as diuers waters issuing from one streame, & many branches springing from one roote. Secondly the iudgement of god against their persons, they shall be cut off, in the 3. verse, and againste their substance, it shall be consumed sticke and stone: with the manner also of the Lords iudgment, it shal enter in, no secret corner into the which it shall not pierce: it shal also tarry there, they shall not be rid of the plague, when it hath once taken holde of them. This order I will obserue (God willing) in the handling of these wordes.

But

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But first of all, somewhat would bee touched concerning visions, and apparition of aungels, for all this was shewed to the Prophet by an Angell in a vision. First therefore, that angels were seene in times past of the Patriarchs and Prophetes, euen with the eies of theyr flesh, no man can doubt, that is yea but a little exercised in the reading of the holy scriptures. But whither they appeared with very materiall and fleshelye bodyes at some time (for alwaies it is certain they did not) it is a greater question: and yet we may soone bee resolved of this point: remembring howe that the angels did eate and drink with *Abraham. Gen. 18.* their feete were washed in *Lots* house. *Gen. 19.* Iacob wraisted with an angell. *Gen. 32.*

All this could in no wise bee, if they had not had materiall, sensible, & palpable bodies. And of this iudgement is that great and learned father *Augustine*. *Quauquam non nati ex feminis.* faith hee: though they were not borne of women: *Deus tamen illis corpoream creaturam subdidit*, yet God gaue them power to assume the corporall creature of

of bodies for a time.

For this we shall read to haue beene the difference betweene the appearing of good and badde angelles: that they were indued with power from God to appeare sometimes in humaine bodies; but the other that wee reade of, neuer were seene of men but in shewe onelye, and outward appearance; as *Augustine* thinketh that it was *Phantasma Samuelis* a shew onelye or phantasie of *Samuell*, which was seene of *Saule*, and not *Samuell* himselfe. 1. *Kinges*. 28. For the Apostles were afraide when they sawe Christ walking vpon the waters, thinking that they had seene a spirite, the word is *πνευματι*, *Mark*. 6, 49. And *Luke*. 24, 37. they were likewise afraid, as if they had seene a spirit: the worde there vsed is *πνευματι*, all one with the other: and our Sauiour in that place doth comfort them, vsing this as an argument, a spirite saith he, hath not flesh and bone, as you see me to haue: that is an euill spirit, such as you imagine me to be, & of the which you are afraid (for the Apostles would not haue feared the presence of good angels, thogh they might
be

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our sauiour) vseth not to appeare with flesh and bone , as I haue : for if Christe had meant al angels in so speaking, then would it followe that they neuer appeared in humane bodies, which the scripture setteth downe to haue beene otherwise. And concerning the very moment and instant of their appearing , it is no matter, whether the flesh be appropriate to their nature, as it was onely in christ, or assumed onelye for the present , as in the Angels.

Now for visions, we read in the scripture that they were of three sorts, according to the three faculties of the soule : for there is the outwarde and externall sense, the inward & internall, called the phantasie, and the intellectuall and vnderstanding part, which properly we call the minde : so according to this distinction , some visions were shewed to the outward sense , as when the yoong man with the prophet, hauing his eyes opened saw all about vpon the mountains fierie chariots and horsses. 2 kin. 6. some are seen with the inward and interial sense, as the visions of the seuen fat and leane kine and the eares of corne, which appeared
to

to Pharaο in his dreame : ſome are altogether ſpiritually in the mind, & they are of two ſorts, either by the abſtracting & raviſhing of the minde, as in an extaſie or trance: ſuch was that of Peter. *Act. 10* and Paules. *2. Cor. 12.* or by the ſecret inſtinct & inſpiration of the ſpirit, as *2. kin. 20, 1.* The word of God came to Iſai the prophet, being gone out from *Hezekia*, before he was come to the middle court There was no ſound or voice heard from heauen, but the word of God was ſecretly inſufed into him. This viſion, which the prophet ſaw in this place, ſeemeth to haue been altogether ſpiritual, as *Stephens* was. *Act. 7, 55.* Who being in the counſell houſe, *Act. 6, 15.* ſaw the heauens open, and Ieſus ſitting at the right hande of God, which ſight he beheld not with his bodily eies, being in the houſe, and therefore it muſt be vnderſtoode of his ſpiritual ſight. Before wee leaue this place, let vs make ſome uſe of this which hath bin ſaid. We learne, that howſoeuer the prophets in times paſt were inſtructed by viſions, yet nowe we are not to looke for ſuch extraordinary reuelations, hauing a moſte perfect rule of
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the word, vnto the which we ought to
flie and appeale in all doubts and con-
trouerfies whatfoeuer. Wherefore away
with all other Anabaptifticall dreames
and reuelations, and all popifh traditi-
ons, which both doe derogate and de-
tract much from the integritie and per-
fection of the fcriptures. It is the Priui-
lege that Iefus Chrift our heauenly Do-
ctor hath, beyond al other prophets and
teachers, that vnto them God fpake di-
uerfly, and at fundry times, not one of
them being able to deliuer a perfect and
absolute fourme of doctrine, but nowe
in thefe laft times he hath fpoken vnto
vs by his fonne, not manye times, but
once for all, not diuerfly, but after one
and the felfe fame manner, by him deli-
uering an absolute and intier patterne
and fourme of doctrine, which shoulde
remaine without any addition, alterati-
on or change to the end of the worlde.
Indeed the word fpoken by Moſes was
fo perfect, that if a man regarded it not,
neither would he heare a man ſpeaking
ab inferis, from the deade, Luke, 16. 31.
But the Goſpell is lefte vnto vs in ſuch
perfection

perfection, that an angell from heauen,
a ſuperis, ſpeaking againſt it, is not to bee
heard. Now we ſee as in a glaſſe with o-
pen face, 2. Corint. 3. 18. Hee therefore
that would leaue the worde and cleaue
to vncertaine reuelations, is as one that
not contented to ſee his face in a ſteele
glaſſe, would behold it in the inconstant
waters, whereof the wiſe man ſpeaketh,
Prou. 27, 19. Or as one that forſaketh
the fountaine of liuing waters, and dig-
geth the broken pits of humane inuen-
tion, which can hold no water, Ierem. 2,
13. Moſes receiued of God this eſpeciall
grace and fauour, that whereas the Lord
ſpake to other prophets by viſion and
dreame, he would be knowne to Moſes
face to face, mouth to mouth, Numb, 12
7, 8. He then that refuseth the word and
runneth to vnknowne traditions, and
vncertaine and deceiueable doctrines,
might as well ſay, I will not haue God to
ſpeake to me mouth to mouth, for ſo
doth he in his word, but I deſire to bee
taught by viſions and dreames. Let vs
heare, what our ſauour ſayth, *ſcrutamini*
ſcripturas, ſearch the ſcriptures Ioh. 5, 39
And

And S. Paule saith, they are able to make the man of God perfect to euerye good worke. *2.Timo. 3, 17.* If then the worde of God doo bring perfection with it, what neede we any other helpes or furtherances, perfection being by the word already attained.

It followeth now, that we speake of the booke, and the description thereof, which commeth to be considered in the first part. We do read of three sundrye bookes besides the written word, which the Lord in the scriptures, is saide for to haue. The first is, the booke of his secrets as that which was shewed to *Ezechiel. 2, 10.* and that which Iohn saw, *Reuel. 5, 1* None was found worthy to open it, but the lambe.

The seconde is the Lordes register booke, or his booke of recorde and remembrances, wherein al things doone in the worlde either good or euill, are as it were registred, *Malachy. 3, 16.* A copy or counterpane of this booke, euery man hath in his conscience, which is called the booke of our conscience, *Reuelations. 20, 12.* The thirde is called the booke of life, which is nothing else, but

but the lords stedfast decree concerning those that shall be saued, *Reuel. 20, 12.* and another booke was opened, &c. This booke which the prophet heere saw, is as the firste, the decree of Gods iudgements, which he had determined to bring vpon the wicked.

This booke first is a swifte booke, which betokeneth the swiftnesse & speedinesse of the iudgements of God. For howsoeuer vnto the wicked, if the Lord spare them but a little to prouoke them to repentance, his iudgements seame to be slow, yet shall they come in the end, and suddainly, when they are vnlooked for. The Lord is not slack, as some men count slacknes, saith *S. Peter*, for a thousand yeeres with the Lord are but as one day, and one day as a thousand yeeres. *2. Pet. 3, 8.* What and if the wicked escape vnpunished, euen vntill his old age, yet when Gods iudgements ouertake him at the length, then hee is constrained to cry out and confesse, that the iudgments of God are swift indeed and too soone brought vpon him. The Lord spared the old world a thousand six hundred yeeres and more, yet when

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the floud came, no doubt the wicked, which perished in the waters, thought their destruction to bee too sudden. So was the finall ouerthrow of *Amaleck* deferred 400. yeares from Moses time, vntill Saule, yet who wil not say, that they soone were brought to vtter ruine.

Therefore is the destruction of the wicked likened to the putting out of a candle, which with one little blaste or puffle of wind is soone extinguished and put out. *Iob. 18, 5.* like the house of a spider, which is soone dissolued. *Iob. 8, 14.* They are set as in slippery places, soone ouerturned and cast downe. *Psal. 73, 18.* Yea they are as a dream, then the which nothing is more vaine. *Psal. 73, 20.* But some man will say, as *Augustine* spebeth in their person. *Ego iam senui, multos castos inuenies ante me sepelini, multorum castorum funera ad sepulchrum deduxi.* I am now aged, may the olde adulterer saye, I haue buried many chaste yong men, and followed them to the graue: O saith he, writing vppon those wordes of the Psalme, *Perdet Deus eorum memoriam de terra,* god shall cast out their memorye from the earth. *Est alia terra* saith he *in qua non eris*
inpu-

at Paules Crosse.

impudicus, est alia terra in regno calorum.
There is another country, into the which
no vncleane person shall enter, another
land in the kingdom of heauen. Where-
fore boast not, O thou secure sinner,
whosoeuer thou art, that thou hast con-
tinued many yeares, and neuer tasted of
the cuppe of Gods wrath. What if thou
passest all thy time in pleasure? yet know
that Gods iudgements may meete with
thee in another worlde. Remember the
example of the rich glutton in the Gos-
pell, who liued on earth in all outwarde
happines, when his life was ended, with
all his vaine ioy, and his sorrows began,
thinke you not, that euen then, the time
past semed as nothing, no notas one day
or one houre to him, or that he thought
not in himselfe that the iudgementes of
God were swift, yea swifter then any Ea-
gle. Therefore let no sinner flatter him
selfe in his vngodlinesse, or thinke be-
cause the iudgementes of God are de-
ferred, that eyther he regardeth not as
the wicked and sinfull doe imagine, or
else that the vngodly shall escape unpun-
ished.

It is also a large booke, 10, cubites in

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bredth,

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breadth, and in length 20. cubits: whereby is signified, that none, of what place & calling soeuer, that are or can be exempted from Gods iudgements. Neither the rich shall escape bicause of his riches, nor the wise man by his wisdom: yea rather than any of the vngodly shal be left out of this booke, it is written both within and without, *Isach.* 2, 10. Tropheh saith the prophet is prepared euen for the king. *Isai.* 30, 33. saye vnto the king and the queene, humble your selues in sackcloth. *Ier.* 13, 18. Wherefore fitlye are the iudgements of God compared to a rasour, that shall shauie not only the heare of the feet, but of the head and the beard also. *Isai.* 7, 20. they are as a raging flood, that commeth vp not to the loines only and the middle, but euen to the chin and the neck *Isai.* 8, 8. And although other fishers doo spred their net for the smaller fish, they cannot take the Leuiathan of the sea, the Whale or the whirlepoole with an hooke, or pierce his iawes with an angle, as the Lord saith to *Iob.* 40, 21. Yet the Lorde will come against the great Dragon and Crocodile of the riuers, he will

will take him with an hooke, and cause the fish to cleave to his scales. *Isai. 29, 4.* By this then we do learne, that there are no such mighty potentates or powers vpon the earth, whome the Lord is not able to ouerthrow and to tread as mire of the streat vnder his feet, if they rebel against him. And therefore the church and people of God, neede neither to feare Pope nor Spaniard, no if all the kinges of the earth, were leagued together against them, though they stande vppe as a huge mountaine againste our *Zorobabell*, yet shall they be made a plain as the prophet saith. *Zach. 4, 7.*

Againe, seeing the iudgementes of God are reuealed againste all vnrighteousnesse, in whomsoever it is founde: Let not riche menne, honourable and noble personages thinke muche to haue their faultes touched by the word of God, nor storme in their heartes, or whet their toongs against the ministers of Gods word, which are but the lords mouth to his people: Why? Wee doo but vnfold the booke, the writing is the Lordes, *Nunquid ego scripsi* (saith Augustine) *Nunquid primum ex ore meum*

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exiit : that is, did we write it, or came it first out of our mouthes. Wee doo but holde out the looking glasse, it is the glas that descrieth the blemishes of your face.

We are the Lords trumpetters : if the trumpet giue an vncertaine sound, who would prepare himselfe to the battayle, *1. Cor. 14, 8.* if the trumpet should geue a false alarum, and sounde the retraite when the enemyes are at hand, should he not betray the campe: so if the ministers of God shoulde flatter the people in their sinnes, and crie peace, peace vnto them, when the sword of God is drawn out against them, were it not the ready way to destroy them.

VVe are your physitians, *Eligo aspera sed salubria medicamenta*, saith Augustine, I sometime make choice of sharpe, yet holdsome medicines. And againe, yee right Honourable and worshipfull maie finde flatterers inough abroad. VVhere should you looke for sounde and faithfull counsaile, if not in this place and at our hands. VVherefore, let not men be offended at vs when we rebuke them for their sinnes, we are in stead of Physitians
and

and faithfull Counſellers vnto them? VVe haue alſo a charge from GOD to ſpeake. O, ſaith one, *Consideret periculum meum*, he that is diſpleaſed with me, let him conſider my danger: For, ſaith not God to Ieremye, that he would deſtroy him before their face, if he held his peace, *Iere. 1, 17*. Auguſtine ſaith verye well: *Quid tu ſuccenſes mortalis? ſub inſſione Chriſti mare audit, & tu ſurdens es?* O worme of earth, why doſt thou ſtorme? The ſea obeyed the voice of Chriſt, and dooſt thou ſtop thine eares. *Mare audit, ventus ceſſat, & tu ſufflas?* The ſea waxed calme, the wind was ſtill, and thou be- ginneſt to bluſter and ſwell.

Chriſoſtome prettilie quippeth and checketh ſuch proude men, that coulde not abide to be reſproued, *Quid tibi tantum arrogas homo? quia ſublimis curra veheris?* O fooliſh man, whye dooeſt thou thinke ſo well of thy ſelfe, becauſe thou rideſt and art carried in a Coach, *Quale eſt iſtud? nam ligna & lapides ſic geſtantur.* A goodly matter, wee ſee ſtones and logges euen ſo to be drawne along, and carted in the ſtreates.

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But if so be that men are so dainty eared, that they will not heare a sharpe word, let them follow Augustines counsell: *Emendate vitam, ego emendabo uerba.* Mend you your waies, I will mende my words, *Cessate peruerse agere ego quiescam mala improporare:* leaue ye off to do euill, I will cease to threaten and speake euill against you: And to be short, *Qui male audire nolit, ne male faciat,* hee that will not heare euill, let him not do euill.

Thus much concerning the vision it selfe, now we come to the meaning and interpretation thereof. And first of the sins, which the prophet heere denounceth againste, then of the iudgement. The sinnes are two, theft, and false swearing.

By theft is not only vnderstood that kind, which the law calleth and adiudgeth to be thefte, when by violence or priuie pilfering, one spoileth another of that he hath, but likewise when anye wrong is offered and doon to our neybour, by craft or subtlety, by oppression or vsurie, by wrong iudgment or extortion, or howsoeuer else, the spirit of god doth not spare euen to call it theft, & to
account

account of such as of those that doe rob
and steale from their brethren.

First, concerning open and plain theft,
much I will not say, not because I think
there are few that offend this way (for I
am afayd this sinne doth too too much
abound, both in citie and countrie) but
thus I take it, that seeing there is straight
prouision made by the Lawes of this
land for the sinne of theft, which accor-
dingly are executed, if these poore mi-
serable wretches will not be warned to
take heede by those dayly examples of
theeues and robbers which are brought
foorth before their eies to execution, I
must not looke that they shoulde bee
much mooued by my speech, yet I will
not altogether hold my peace, if per-
haps it maye please God euen now to
touch their harts.

That theft and priuie pilfering is too
commonly practised, who seeth it not?
No rare thing now a-daies for seruants
to purloine from their maisters, chil-
dren from their parents, one neighbour
fro another. I find that there are 2 espe-
cial causes of this mischief: two things
that make so many theeues: Idlenesse,
and

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and necessitie and want. The idle person that hath not beene brought vp vnto labour, hee sayth, as it is Prouerb. 9, ver. 17. Hidden waters are pleasaunt, and stollen breade is sweete. It is a goodlye matter hee thinketh to liue of other mens sweat, when without anye great labour or trauayle, he can tell how to satisfie himselfe and mayntaine his familie.

But whosoever thus boasteth in himselfe, let him consider the end, and heare the counsaile of the wise man in the same place, in the next verse, hee remembreth not that hee is in the way to Hell and Destruction: for firste the shame of the worlde followeth, They are ashamed (sayeth the Prophet) as when a Theefe is taken, Ierem. 2, 26. But if they care not for the shame of men, let that fearefull sayeng of saint Paule mooue them; That theeuers and couetous persons shall not inherite the kingdome of heauen, 1, Cor. 6, 9.

See then, they doe not onelye hazarde their bodilye life - but they doe also incurre the eternall daunger of
their

their soule. What foolishhe, naye what
madde men then are these, that for a
morsell of bread, for a matter of small
value, will thus desperatelye cast away
their bodies and liues, yea their soules
too, without the great mercye of God.
But (sir) wil some say, What should I do?
shall I suffer my selfe and my familie
to starue, and so perishe? Here nowe is
the other cause, that driueth men to
steale, their extreame wante and pe-
nurye. So sayeth the Wise man, A
man despiseth not a Theefe that stea-
leth to satisfie his soule, for hee is hun-
grie, Prou. 6, 30. In which wordes hee
excuseth not the lewdnesse of those that
satisfie their hunger by stealth: but
secretlye hee reprooueth the hardnesse
and ynnmercifulnesse of riche couetous
men, by whose meanes the number of
theeves is increased, for if they would
stretche forth their hande to helpe
and releue those that are in neede, I
am verelie perswaded wee should haue
fewer Beggars, and not so manye
Theeves. And truelye it were greatlye
to be wished, that as the law is sharpe
against

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against theeues, so it might take hold of theefemakers : that is, that some order were diuised, to reſtraine the greedines and couetouſneſſe of ſome, wherby many are conſtrayned to vſe vnlawfull meanes. But now to thy demaund who ſayſt, It is better to ſteale than to ſtarue : What, is there no meane betweene? muſt thou needs doe the one or the other? S. Paule ſheweth a ſafer and better waye to provide for thy ſelfe : Let him that ſtole, ſteale no more, but let him rather labour and worke with his handes the thing that is good, that he may haue to giue to him that needeth. Ephes. 4, 28. Lo here is a waye ſhewed thee whereby thou mayſt not onely in ſome competent manner maintayne thine owne eſtate, but euen be helpfull vnto others. Labour diligently in thy vocation, follow thy calling painfully, bee the worlde neuer ſo hard, rich men neuer ſo couetous, yet God ſhall ſo bleſſe thy trauell, that thou both ſhalt haue ſufficient and not be without a pennie in thy purſe, to giue to the needie.

To cloſe vp this point. Wee read that in king Alureds daies, a Saxon king
ſometime

sometime in this land, that this nation was so cleared and void of theft, that of purpose there were golden bruches nailed vp in the crosse waies vppon postes, and there was none to take them away. At that time a man might haue gone loaden with treasure from one side of the land to the other, and no man wold haue asked him anye question. If then in former ages there were such simplicitie, and true dealing in all sortes of men, whē as yet religion was as it were but in the infancie, a shame it shal be for vs in these daies of knowledge, to come so farre behind them in the practize of an honest life.

In the next place now, we haue to deale with craftye and deceitfull men, whoe by their subtile and scandulent sleights in bargaining, do much abuse their simple brethren that come vnto them. This is a trade well knowne to many merchantes in this Cittie, whoe what with bad and naughty wares what with excessiue and vnreasonable prises, doo euen no better, then steale from their brethren.

Such men the prophet compareth
to

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to Fowlers, *Hosb.* 5, 1. for he that flatteth with his lippes, spreadeth a net for his neighbour, *Prou.* 29, 5. When a simple man walketh in the streets and heareth how merchants call in their chapmen, and offer them good peniworths, now may hee thinke with himseife is a net layd for me, let me take heed as well as I canne. Euen as a Cage is full of Birdes, so their house is full of deceit. *Jeremie* 5, 27. So is a plaine man in the handes of deceitfull and craftye cosoners, as a Byrde which is a prisoner in a cage. Let there not bee a roote of bitternesse or Wormewoode amongst you, sayth *Moses*, *Deutr.* 29. 18. These flattering deceitfull men are very well compared vnto Wormewoode: for as Wormewood a far off hath colour and fauour good enough, but come once to rub it in your hande and taste of it, and then the bitternesse bewraieth it selfe: euen so these men at the firste dooth shew a friendly countenance, and make faire promises, and giue goodly words, but begin to grapple & chafe with them you shall find their dooings as bitter as gall. But wil some say as *Austin* putteth the

the

the question, *si innocentiam retinueris, pauper ero*, If I vse playne dealing I shall bee but a beggar: O sayth hee, *Paruane diuina innocentia*? What, is it so small a thing to bee innocent? to bee without guile is great riches. Further he saith: *vt augeres aurum, fides diminuta est, et tediis luthra, damna non cogitas*, to increase thy coyne, thy fayth and honestie is decreased, thou thinkest on thy gayne, but remembrest not thy life: *Abundat nescio quid amplius in arca tua, sed non vides, quid imminutum sit in corde*: Thou hast a little more I know not what in thy chest, but thou seekest not how much thou hast lesse in thy hart, for thou hadst some Fayth and shewe of honestie before, but nowe it is gone. And true it is, that for a little monie they haue let goe that which for no monye canne be had agayne. They haue filled their chest with gayne, but their hart is emptie, and euen as their coyne rusteth, so is there a worme and canker in their conscience, which when it shall begin to gnaw and pricke them, then will they wish that neuer had they vsed deceite, and that with the losse of
thousands

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thousands they might redeem the peace of conscience, which before they let go for lesse.

Next vnto these men which do vse fraudulent and deceitfull craftes, they are to be reckoned and adioined, which by any kind of oppression and hard dealing, doo wring and grieue the people. Such as are all vsurers, which by harde loanes of money and cruell conditions doo bring their poore neighbours to a morsell of bread : As also those, which by extreame couenants and bargaines, do seize vpon house and land, yea & bodies to, of those which fall into theyr hands, and are in daunger vnto them. Thinke yee not that they woulde haue their liues to if they might bee suffred : for so the prophet saith, They do gape ouer the head or the life of the poore, *Amos. 2, 7.*

And such are the waies (saith the wise man) of euery one that is greedye of gaine, he would take away the life of the owners thereof. *Prou. 1, 19.* This I saye not, to excuse the bad and lewde dealings of such, as hauing vnthriftye wasted other mens goods, or craftily gathered

thered them into their hands, doo seeke howe by all meanes, they may defeate their creditors of their owne: but to this end I speake it, that there may be some difference made of men, all being not of the like lewd disposition, and that there might be some moderation and lenitie vsed, that in our common affaires Christians maye bee knowne and discerned from Papists, Turks, or Infidels.

You know that the sinne of oppression, is one of those three great sins, that doe cry vnto God for vengeance. The first is murther, and shedding of innocent blood: so it is written, that *Abels* blood cried out of the earth. *Gen. 4, 10.* The second is the sinne of adultery and vncleannesse, as the cry of *Sodom* went vp to heauen. *Gen. 18, 20.* The third, is this greuous sinne of oppression, so the *Israelites* cry being oppressed vnder *Pharao*, came vp into the presence of God, *Exod. 2, 23.*

The Prophet *Esaye* dooth no better liken such, then to the milstones, which do grinde and weare the corne: so cruell oppressors doo grinde the face of the poore. *Isai. 3, 15.* Nay they are like

to cruell wolues, that doe eat the fleshe,
flea of the skin, breake the bones, & chop
them as small as fleshe to the caldron.
Micah. 3, 3. Chrysostome thus speaketh
of such, wondring & crieng out against
them. *Quid (saith he) irrationabilis in-
uenire potest, quā vt sine agro, pluuia aratro
seminare contendas.* What an vnreasona-
ble thing is it saith he, speaking against
vsurers, that they should sow their seed,
hauing neither field to sow in, nor raine,
nor plough.

And indeed so it is: for the vsurer sit-
ting at home in his furd gowne, hauing
neither plough nor horssle at worke, yet
seeth his haruest more plentifully come
in, and brought home vnto him, then
the poore husbandman that toileth in
the earth, is worne with labour, and wet
with the dew of heauen. Augustine thus
saith of the couetous men: *Ipsa belluae
modum habent, rapiunt quando esuriunt, cum
satiantur praeda pariunt*: The verye brute
beastes keepe a meane, for they rauē
onely, when they are hungry, they giue
ouer the chase when they are full: one-
ly couetousnes is neuer satisfied.

But goe to now thou couetous man,
Hear-

Hearken you Vsurers, I see your malady
I feele your humour. It is a hard matter
altogether to reclaime you from oulde
practises, and to winne you wholelie to
lay downe your trade.

Well, you shall playe the vsurers still,
and put foorth your money to aduan-
tage, but I praye you listen howe: *Si vis
facere facere deo*, saith Chrysostome,
*vsuram tuam non aurum, sed calum esse vo-
ls*. If thou wilt needes put foorth thy
mōney to vsurie, let God take it to lone,
I would haue thee playe the vsurer for
somewhat, not to purchase golde, but
Heauen by thy vsurie,

I am sure, if I should come vnto a great
monied man and say vnto him: Sir you
are my friend, I know you haue money,
and you make not the best of it, you let
it out for ten (or say twenty) in the hun-
dred, but I can tel you who wil giue you
an hundred, nay a thousande increase:
would he not think you, giue eare vnto
me. Why then do you not regarde that
which is said vnto you now, Lende vnto
God you shal not receiue gold for siluer,
and interest of hundreds, for your prin-
cipall, but heauen for earth, euerlasting
C 2 life

life for your temporal goods, for so the scripture saith: *Pro. 19, 17.* He that hath mercy on the poore, lendeth vnto God, and the Lord will recompence him that which hee hath giuen, not rendering a reward as a debt or due by defart, but crowning his faithfull deedes in mercye and according to his bountifull promise

Now therefore you rich men, seeyng you know how to make the best returne of your money, slacke not the time, distribute to the poore, sow your seede against the time of haruest. It was wont in times past, to be the honour and renowne of the Cittye of London, to bee giuen to haue compassion vpon the poor: & specially haue care of 2. sorts of poore: the stranger that sojourneth amongst vs, and the poore scholler that spendeth himselfe in study.

How your compassion is to strangers, I cannot say, my selfe a stranger in this place I hope the best: but vnto the schollers of the Vniuersities (to whome you haue opened your handes wide in former times) your beneuolence and liberality is much decreased, & your good will and charity towarde them greatlie abated.

abated . Remember I praye you your
antient loue vnto learning, that the ho-
nour and worship of this cittie maye in
you be reuiued : And consider I beseech
you, that though your gifts in all other
should perish, yet in such it is not losse ;
for haue not you the fruits of theyr la-
bours ? Are they not all at your com-
mandement , to come vppe from both
the Vniuersities , and wherefoeuer else
in the whole lande, to furnish this place
(which is, I dare say) as sufficientlie in
this respect prouided for, as any assem-
bly or congregation in Christendome :
And yet verelye to speake truth (beare
with my boldnesse I pray you) they that
come from far to this place, with great
labour and to their cost, yet are little re-
garded or thought vppon . You giue
them the hearing, but how : Euen as *E-*
zechiel complaineth , That the people
would come to heare, but as they were
wont to heare a Minstrell , or Musitian,
or one that could sing well ; so long as
the song was in singing , they would li-
sten with the eare ; but when the song
is doone, the Minstrell may goe shake
his cares, they care not from whence he

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cōmeth, nor whether he goeth. *Eze. 33,*
23. I pray you in how much better account are the Ministers of God in these daies: the comparifon in deed is homelie, but iudge you if I speak not the truth your wine vessels, and figge frailes are in good reckoning, and kept safely vnder locke and key, so long as there is Wine or figs or any other pretious thinge in them. But when the treasure is drawne out, the empty caske is turned forth, and put to viler vses.

So with many the Lordes messengers are little regarded, while they are in deliuering their message; but when the message is out of their mouth, they are but meanelly accounted of. But I follow this point to farre, I vpbraide not good Christians, to whome both the message of peace and the bringers of it are welcome: But I exhort all, that as they loue the worde of God, so they would haue in estimatiō those vnto whom the worde of reconciliation is committed.

And to the rich I doo now turne my speech, that they would especiallye consider of such, as are the seed and hope of learning and religion, I meane poore &
paine-

paineful students in the Vniuersities. For if the swine be not denied the husks, nor the dogge the crums that fall from the rable, how much lesse ought the mouth of the Oxe to bee musled that treadeth out the corne. *Luke. 15, 16. Mark, 7, 28.*

If all poore ought to be releued, the maimed, the lame and impotent, and other needy folks, to whom what is giuen is to releue them, and help their present need. Much more ought you to stretch forth your hands vnto those, that do labor in the study of religion & learning, heereafter to profit the Church of God. Shal it not in time to come be a ioy and reioysing of the hart, and as marrowe of the bones to you (that feare God) when you shal see the Lordes worke to prosper and thriue through their hands?

The fourth general sin which we note out of the prophetes wordes, is wrong iudgement & extortion: which sins do reign in publike persons, & such as bear office. Heer we are to deale with 3. sorts of men. First the iudge, then the lawyer, thirdly with officers, scribes, clerks, notaries, &c. For by all these in their seuerall places & callings the people of god may

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be much greeued, wronged, & iniured.

The Iudge and Magistrate is a chiefe Minister of God, apointed for the praise of weldoers, and punishment of the wicked, as S. Paule saith, *Rom.* 13. They are in the Lords place in earth, to minister iustice and equity vnto all: wherfore the scripture calleth them Gods, *Psal.* 82, 1. They are the pillers that holde vppe the earth, and keepe it as it were from staggering, which otherwise is in danger to bee dissolued, *Psal.* 75, 3. That is, the burthen of the common wealth resteth and staieth vpon their shoulders. They are therefore as nailes fastened in a sure place, vpon the which the whole waight of the land hangeth and dependeth, *Isai* 22, 23. They are as the strong men of the house, as the wise man saith the legs are to the bodie. *Ecccl.* 12, 3. Wherefore if the pillers be weakned, if the naile bee broken, or the strong men bow themselves, the earth, burthen, house and all falleth that leaneth vpon them. So if iudges be deceitfull and corrupt, the whole common wealth is in ieopardy.

The iudge therefore ought not to be a louer of giftes, for a gift blindeth the
sies

eies of the wise : and of all other, iudges ought to hate couetousnes, as *Hobab*, *Moyse*s Father in law, gaue him counsell to make choise of such to iudge the people, *Deut.* 18, 21. For the wise man saith of a prince that harkeneth to lies, all his seruants are wicked, *Pro.* 29, 12.

That is, if the maister be corrupt and will fauour the vnrighteous cause, all his seruants will be corrupt to, and look for bribes. *Augustine* saith, *Attendis viscio tuum, propter quod liberas non habes pennas*; Thou art caught with birdlime, thy wings are pinioned, thou canst not flie, He likeneth the receiuing of a gifte vnto birdlime. Another waye also the iudge may offer wrong : namelye in deferring and delaieng to giue iudgement in the righteous cause. Wherefore the wise man saith : if thou canst doo thy neighbour good to day, say not to him come to morrowe. *Prou.* 3, 28.

Iob also protesteth of himselfe, that he caused not the eies of the widdowes to faile, 31, 16. He was a right patterne of a good iudge. And in another place he saith, my talke dropped vppon them, and they waited for me, as for the raine.

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29, 23, the sentēce of the iudge to the oppressed is as the comfortable rain to the thirstie ground. The earth waiteth for the raine, but if it come out of time, and not in due season, it helpeth not, so is the sentence of the iudge, deferred and put off dayes and yeares, euen like raine that commeth out of season. *Hobab Moses* father in lawe, thoughte it too much that the people shoulde waite for iudgement from morning to euen, *Exod.* 18, 14. What woulde hee saye if hee were now aliue, to see the people waite from moneth to moneth, from Tearme to Tearme, from yeare to yeare, and yet manye times fynde no ende of their sutes.

The Iudge againe ought not to haue respect of persons in iudgemēt, he ought to heare the smal as wel as the great, and not to feare the face of man, *Deut.* 1, 17. for such a man will transgres for a peece of bread, *Prou.* 28, 21. That is a fearefull iudge that flādeth in feare of the mighty, and will be swayed by authoritye, is made suche a slaue to his affections, that the least thing in the worlde will corrupte him. But as the Iudge oughte to

at Paules Crosse.

to behaue himselfe vprightly in all causes, & to deale equally and indifferently with small and greate, so most of all, Iustice oughte to bee executed in causes of blood, they ought neither for fauour nor feare, nor for any reward to suffer a murtherer to escape vnpunished. When such an one is accused before them and is conuincd by plaine euidence, they ought to say as the Elders of Israel were woont, when a man was found slaine in the way: Our handes haue not shed his blood, neyther haue our eyes seene it, *Deutrinom. 21, 7.* For if the Iudge shal suffer the murtherer to escape, though hee hath not put his hands to the murther, yet his eyes haue seene it, and winked at it, for the matter is made so plaine by euidence before him, as if he hadde seene it, and yet hee holdeth his peace.

There is a notable place for this purpose, *1. King. 20, 37.* The prophet there being sent to reprocue the king for letting go the Lords enemye, the king of the *Aramites*, sayth vnto one, Smite me, and because he woulde not smite him, he was slayne by a Lion, for heere the prophet

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prophet taketh vpon himselfe the person of a malefactor or murtherer. Hee that will not smite such an one, shall bee smitten and slaine himselfe. Againe, the Prophet disguiseth himselfe and stoode in the kings way, and made as though he had beene a souldior, that had lost a man, taken in battaile and giuen him to keepe, and so the man did escape, the kings sentence was, That his life should go for his: So, sayth the Prophet to the King, that because hee had let go a man whome the Lord appointed to die, his life should go for his. Thus then the case standeth, so long as we are in this life we are in a continual warfare, there is a continuall fighte betweene the children of righteousness and the wicked. The Iudges are the captains and cheefe leaders: when a murtherer is broughte before you, he is as taken in the midst of bat taile, a man whome the Lorde hath appointed to die, take heede, let him not go, the sentence is giuen, Your life shall go for his, whosoeuer letteth him escape, that is, God will require it at your hands.

When *Elisa* was sicke, the king of
Israel

Israell came to visite him, to whome the Prophet sayd, smite the ground, and he smote it thrise, then the prophet was angrie and sayd, thou shouldest haue smitten five or six times, so shouldest thou haue smitten *Aram* til thou hadst wholly consumed it, 2. *King.* 13. 19. Thus must the enemies of God be smitten. It is not ynough for to smite a murtherer once twise or thrise, in imprisoning him or otherwise layeng anye corporall punishment vpon him. But he must bee smitten till he be consumed, that is, hee ought to die the death, blood cannot be purged but by blood.

Concerning Lawyers & men of counsell, to them I saye that they take heede they become not patrons and maintainers of the vniust and vnrighteous cause. The wise man speaketh to wise men, and giueth counsaile to counsellors, Buy the truth but sell it not, *Prou.* 23, 22, that is, spare no cost to purchase the truth, for it is more woorth than pearle or pretious stone: but sell it not, bee not hired for any mony to forgo the truth, and to sell thy counsell and helpe, to countenance out a false matter againste the truth,

truth, for now thou sellest, thou betrayest the truth. Dooth not the prophets woe reach vnto such. Wo vnto you that speake good of euil, & euil of good, that put bitter for sweet, & sweet for bitter, doth not the hireling at the law euen so for with his sugred eloquence and fined tong, he giueth a sweet tast to the bitter & sower, that is, vnrighteous cause, yea to them the prophet speaketh, saieng wo vnto them that draw iniquitie with cords of vanitie, *Esa. 5, 18.* for their fair pretences, their cunning gloses, their goodly circumstance of speeche, and all to vpholde and bolster out the vniust cause, what are they else but cordes and ropes wherby they violently pul iniquitie vpon themselves. I wishe such men that set their wisdom, eloquence, conscience and all to sale, betimes to looke vnto themselves, and not by vnlawfull meanes, as by defending of badde causes to hunt after gayne, for in the end if euer they haue grace to repent, it will be a worme in their conscience, Then shall they say vnto their Clients, *Recipe quod tibi cum male adesset, mihi dedisti, et redde aduersatio quod me agente male abstulisti,*
(August)

(August.) Hold heere, take that agayne which thou gauelt mee, when I pleaded for thee in a false matter, and goe thy waye, seeke out thy aduersarye, restore vnto him that which by my means and false pleading thou wrongfully tookest away from him.

To officers now, whether in temporal or spirituall courts. I say not, but that holy man *Iohn Baptist* sayeth vnto such, Bee content with your stipende or wages, *Luke 3, 13.* Use not extortion, oppresse not the poore people of God, inforce thē not to pay more than of righte belongeth vnto you. And you Maisters that keepe Scribes and clerks vnder you giue them for their labour, suffer them not to liue by the spoyle of others, to scrape and get together what they can, doe you not heare the clamor & noyse of the people, how they cōplain of great extortio amōg officers: iudge you your selues how true & iust it is, *Si quis* (sayth *Augustine*) *qui stipendia publice decreta consequitur, adhuc amplius querit, tanquā cālūniator & concussor Ihoannis sententia cōdemnatur*, He that is not contēt with the stipend by publike order allotted to him
but

but seeketh for more, is condemned by the sentence of *Iohn*, as an oppressor & extortioner. Such men are fitly compared to the fish of the sea, their propertie is this, that if one be but a little bigger than his fellow, hee will knabble vpon him and consume him by peecemeale : then commeth a greater fishe than hee and deuoureth him to, so it commeth to passe, *Dum prada vis esse minoris, prada es maioris*, It is the iust iudgement of God vpon extortioners, that while they prey vpon their inferiors as the smaller fishe, they themselues are but made a fatter prey to others, that are greater & mightier than they.

Nowe hauing touched those finnes which are worthye of reproofe in the Ciuile state, I come to the ecclesiasticall, least I should be thought either to deem Ecclesiasticall persons to be faultlesse, or else partiall, in passing ouer their faults with silence. There is therefore a kind of spirituall stealing and theft, which is euen next vnto the Church, for if there were not, the Prophet would not haue sayd of some, That they did steale away the word from the people, *Ierem. 23, 30.*

First

First therefore we are to warne and admonish all negligent & carelesſe paſtors to attend vpon their charge, and to feed the flock of Chriſt committed to them, for why ſhoulde they reape temporall things, vnles they ſow ſpirituall, why do they eate the fat, and cloath themſelues with the wooll, & yet feed not the flock, *Ezec. 34, 3.* I ſpeake vnto al, whether the vnſkilfull Paſtor that can not, the idle that doth not, the carelesſe that will not feed and inſtruct the people. One ſayth very well of ſuch, *Qui non frangit panē non diſpenſator eſt, ſed diſſipator, non ſpeculator, ſed ſpiculator,* Hee that breaketh not the bread of life to the people, is not a diſperſer, but a deſtroier, not a watchman, but a waſter of his flocke. Doth not the Prophet worthily call ſuch idol-ſheep-headers, that as the idol hath eies, mouth ears, feet, yet neither ſeeth, ſpeaketh, heareth or walketh, ſo they do occupie the room of ſhepheards yet feed not, of teachers, and yet teach not, and they are all phyſitions of no value, as *Iob ſaith 14, 4* who are not able or willing to heale the diſeaſes of the people, and to comforte them in the day of their needs. It was

decreed in a counsell of *Lateran*, an. 1179
euen vnder the popes nose, in the as-
sembly of 300 Bishops, that it shoulde
not be lawfull for any Priest, as they
then called them, to haue more than
one benefice. Pope *Innocent* the 6 chased
away from his court and from the Citie
of *Rome* all Prelats and other Ecclesiasti-
call persons that had charges abroad,
and sent them home to their bishoprikes
and benefices. I saye therefore no more
but this, let our righteousnesse exceede
the righteousnes of the scribes and pha-
risies, as our saviour sayth, If in time of
ignorance & superstitiō such good care
was taken, and prouision made for the
church of God, let these lightesome daies
of knowledge bring forth greater, or at
the least the like fruits. And the rather
pastors and shepheards are now to bee
moued and stirred vp to looke carefully
to their flocks, and to speed them home
to their charges because there are many
woolues gone abroad, many Iesuits and
seminary Priests, as locusts frō the bot-
tomles pit, are spued forth from *Rhemes*
in heaps into this lande: now it is high
time we shold giue care to the wise man

Nunc cognoſce faciem pecoris. Prov. 27, 24
 Now bee diligent to knowe the counte-
 nance and ſtate of the flock, and be rea-
 dy at hand to driue away the wolfe. The
 danger is great that is threatened againſt
 idle ſhepheards *reſpoſcam ſanguin. in eorum*
a manib. tuis, I will require their blood at
 thy hand, *Ezechiel 33*. And on the con-
 trary ſide, vnſpeakeable is the ioye, that
 ſhal redound in the end to faithful ſhep-
 heards, when they ſhall ſtand forth with
 boldneſſe in the daye of the Lorde, and
 ſay, *Ecce ego dominum, & na i, quos mihi de-*
diſti, Iſaie, 8, 18. Behold O Lord, here am
 I, and the children whome thou haſt gi-
 uen me.

But are Miniſters, thinke you, a'l in
 faulte for Church matters that are a-
 miſſe? Noe I trow not, there are others
 which are no great friends to the church
 I pray you what right haue laye men to
 the Leuits maintaynaunce, to liue of the
 Tythes which are allotted for Miniſters.
 I ſpeake not of humane lawe, by the
 which they holde them, which is con-
 ſtrayned to ſuffer many thinges for the
 greate hardneſſe of mens hartes, and
 ſo was the lawe of *Mofes*, as wee maye

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read *Math.* 19, 8. But where find they in the law of god that they ought to deale with spirituall liuings, nay we finde the contrary, for between the ministers and people there is a mutuall exchange, a matter of giuing & receiuing, *Phi.* 4. 15. They giue spirituall thinges and receiue temporal: none therefore hath right to chalenge their tēporall thinges, but they which distribute amongst them spirituall, *Augustine* saith that tithes and other spiritual maintainaunce is due vnto the church, *Quasi debitum fisco reddendum*, As subsidies & taxes of the subiects are due to the exchequer, *Si non haberet rem publicam Christus non haberet fiscū suum*, Christ hath his commonwealth, & Christ hath his exchequer, which are the reuenues of the church, it is no more lawfull for any man to withhold the due from the Church treasury, than for the subiect to keepe backe any thing from the princes exchequer. In king *Henry* the third his daies there was sute made by the Bishops of this land to haue impropriate benefices that were annexed to Abbies and priories, and other houses of popishigion to bee restored to the Church, they

they made a great peece of money and sent vp to *Rome* about it, but as neuer any good thing lightly proceeded from that Antichristian sea, so they were frustrate of their purpose & preuayled not. Which godly motion of theirs if it had then gone forward and taken place, it had bene happie with the Church of *England* at this day.

But shall I tell you of a worse sorte of Church theeues and churchrobbers thā any I haue yet spoken of, they are these greedie & deuouring cormorants, corrupt and couetous patrons, who make sale of Church liuinges, and by cunning sleights and deuises spoyle and rob, and make hauocke of the Church, these fretting Cankers and Caterpillers of spirituall liuinges (if they mig'ht haue their will) woulde bring it aboute, as they haue alreadie in some places, that Ministers should serue as the poore Leuite did in *Micah* his house, for meate and drinke and a sute of apparell, and a fewe sickles of Siluer beside, *Iudges*, 17, 10. And they would gladlye see vs in that case that *Elie* his house was, to bow our selues for a peece of Siluer, and for a

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morrell of bread, 1. *Samuel*. 2, 36. Who if they will needs liue of the aultar, they might be content to bee at our allowance, as *Dauid* receyued sheaw breade at *Achimeleks* hande . But it is too too much that they should be their own caruers, and be first serued : Like as in *Ely* his time. the Priests boy would come & thrust in his three tined fleshhooke into the cauldron , and whatsoeuer came vp was their owne, 2. *Sam*. 2, 13. So now do these fellows deale with the ministers of the gospell, with their threetined flesh hooke they will take three parts of the liuing to themselues, and what remayneth the poore ministers shal haue. And thus by their corrupte dealinges they cause others to make shipwrack of their conscience, and they themselues are in the high way to destructiō, who are the cause that many people for want of sufficient teachers, perish in their ignorāce.

Thus haue we deliuered vnto you the Prophets meaning , concerning suche sinnes and transgressions as are committed against our bretheren, which are comprehended vnder the generall sinne of stealing. Now it followeth, that likewise

we should declare what the Prophet vnderstandeth by false swearing, whereby such sinnes are deciphered as offende against the Maiestie of God, and wherby his name is dishonored. First of all, false swearing is condemned, which is of two sorts, either that which is committed in cōmon or ordinary talke, or that which falleth out in publike iudgement, which we call periury: the former of these two is a sinne vsed now adaies very commonly, yea men are growne vnto such a custome in swearing, that manye times oathes breake from them, & they know not whether they haue sworne or not: and they haue such a delight in it, that they take it to bee an ornamente and beautifying of their speeche to powder it with oathes, yea daylye newe oathes are inuented, and so foolishhe and ridiculous, that for shame I cannot name them. And thus the name of God is prophaned, and he is robbed of his honour, for whereas it is a peculiar parte of Gods worship to sweare by his holy name, they, in swearing by creatures, by Saints, nay by Idols, as by the Masse, by the Roode, and such lyke, they
doe

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doe giue the honor due vnto God vnto others, and so commit idolatrie, they also wilfully transgresse the commaundement of our Sauour Christ, who sayth, Sweare not at all, but let your communication bee yea, yea, nay, nay, *Math. 5, 37*, not hereby abridging Christians of the lawfull vse of an oth before the magistrate, and in other waightie causes, but giuing the rules for the brideling of our tooing in common talke.

The Wise man sayth, that in the multitude of wordes there can not wante iniquitie, *Proverb. 10, 19*. Howe greate then is the sinne which is committed in the multitude of othes. It is a sport to a foole to doe euill, *verse 23*. This is euen the highest steppe of iniquitie, for a man to reioice in euill dooing. And I am afrayde these blasphemers are come to it, that thinkethem the iolyest fellows in their company, that can swear out most lustily. The Leopards skinne is not fuller of spottes, *Ieremie 13, 23*, than their ioung is full of lyes, their mouth full of othes, The thorns do not cracke faster vnder the potte, than they break forth into oaths & blasphemies,

Eccle-

Eccle. 7, 8. They are alwaies foming out their owne shame. *Iude, 13* . For from the aboundance of the heart the mouth speaketh: their vnseemely and vnchristian talke it is but *Tanquam spuma cordis*, the froath and fume of a prophane hart. And verely this vngodly custome of swearing, is so much the more intollerable, as it is far easier then many other sinnes to be left. *Non opus est pecunia vel sudore*, saith Chrysostome, it asketh no great cost, labour, or sweat, to be weaned from this sinne. Watch ouer thy selfe saith he, and desire thy friendes to obserue them: *Hac meditatione te exerceas vel quadraginta dies*, Be thou but thus occupied forty daies, thy sin will leaue thee.

Augustine saith, *Nunquid non ego fratres consueueram quotidie iurare*: ye al know brethren, that it was my daily practise to swear: But after I vnderstoode howe greuous a sinne it was, I called vppon God, and laboured against it, *Nunc nihil mihi facilius, quam non iurare*, nowe nothing is more easie vnto me then not to swear. Wherefore seeing with so small labour, and in so short time, with faithful praier and godly indeuour, this sinne
may

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may be ouercome, they are sure moſte careleſſe and retchleſſe men, that chooſe rather ſtil to cōtinue in their wickednes.

The other kind of falſe ſwering is by periurie, when men are not afraid to take a falſe oth, and to call God to be a witneſſe to an vntruth. A horrible ſinne, nay many ſinnes in one ſin. For a periured perſon is an iafidel in his hart, and faith to himſelfe that there is no God: for certainly if he were ſo perſwaded of the deuine power, whoe knoweth the hart, and is able to be auenged of ſinners, he would neuer bee ſo hardye and deſperate, as in an vntruth to appeale to God. He is alſo a murtherer, for by his oath his brother receiueth hurt, as if he had wounded him bodilye. And therefore by Moſes law, the falſe witneſſe dyd indure the ſame puniſhment, which by his falſe oath was caſt vpon his brother. An eie for an eie, a tooth for a tooth, life for life. *Deu. 19, 21*. If his neighbor were adiudged to loſe an eie, a tooth, or lyfe, by his lieng euidence, he was to ſuſtain the ſame loſſe and damage himſelfe, as if with his owne hand he had pulled out his neighbours eie or tooth, or taken a-
way

way his life. There is a generation whos
toonges are as swordes, their iawes as
kniues. *Pro. 30, 14.* This is the generati-
on of wicked periured persons, the poi-
son of Aspes is vnder their lips. *Rom. 3, 13*
Their blasphemous toonge stingeth to
death, as the venomous sting of serpents.
Miserable men, which do willinglye fall
into the snares of the Diuell, out of the
which fewe of them can vnfolde them.
Nay their conscience is defiled & pollu-
ted. Men more senseles and prophane
then the diuell himselte, for they trem-
ble & stand in awe. *Iam. 2, 19.* But these
men haue no feare of God, but are cleane
void of vnderstanding. Their word shal
fret as a canker. *2. Tim. 2, 17,* theyr false
oath shal be a bane to their soule, & like
the bitter water which the adulterous
woman vsed to drinke that caused her
belly to swel, and her thigh to rot, *Num.*
6. Euen so this iniquity which hee hath
drunke as water, shall bee as a gnawing
worm vpon his conscience, and as a fire
in his bones. Whertore repent this euil
ye abominable periurers, and beware
of this sinne, least you fall into it, all you
that loue your owne soules.

Beside

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Besides these false swearers, which properly offend in swearing vainly & falsely, There are other also which in a more large and generall sense doo faile in the worship of God, and so may be reckned in the same number of false swearers : & they are likewise of twoe sortes : eyther suche as are corrupt in the iudgement of religion, or else they which profes the Gospell, but denye the power thereof, who honour God with their lippes and outward profession, and dishonour him in their life.

In the first place we must deale against heretikes and schismatikes, that do trouble our Church. In the next againste hypocrites, which cause the Gospell to bee euill spoken of by their euill life, and all these are truely said to sweare falselye by the name of God.

First they which faile in iudgment of religion, and sowe the seede of corrupt doctrine, are the chiefe troublers and disquieters of our Church, the Papistes and Romishe Catholikes. There is also another sect, that haue made a great rent in our Church, and they are commonly called Brownists. Both of these
doo

doo agree in disturbing our peace, and in many opinions they come very neere together, and are almoste coosine germans. They both are recusants, and refuse to come to our Churches and congregations, and to heare diuine seruice. They both affirme, that we haue no sacraments, no true Ministers, and consequently no Church, though vpon diuers grounds: They do not stand vpon the same premises, yet they bring foorth the same conclusion. What shall we thinke of these men? Trulye their case is more daungerous then they are aware of. For one saith trulye, *Non potest deum habere patrem, qui ecclesiam non habet matrem*, Hee cannot haue God his father who denyeth the Church to be his mother.

But I doo make a difference betweene thesetwo sorts. For the one, that is the Papist, swarueth on the left hand, the other on the right: their transgression is in fowle idolatrie and superstition, these offend through a preposterous and rash disordered zeale. They are deuided frō vs in the very substance of religion, and materiall points of faith. These menne doo vary from vs, cheefly in matters of
cir-

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circumstance, and the external rites and orders of the Church. They, some of them haue brought forth sower & vngodly fruit of a bitter roote: they haue fallen into open rebellion, committed treason in the highest degree, and conspired the death of our Soueraign (whos life God of his mercy long preserue) the other as yet haue not proceeded so far, and I trust they will not, and I pray god, they do not. To conclude, they are manifest and convict Heretiks, these as yet we will vouchsafe the name of schismatikes. But let them take heede betime, for if they continue obstinate, their schisme will be changed into heresie, as Augustine said of the Donatists, *Schismaticus es sacrilega discessione, hereticus sacrilego dogmate*. Thou art a schismatike, because of thy sacrilegious departure from the Church, thou art an heretike, for thy sacrilegious opinions, which thou holdest. First as touching our heretikes and Popish Catholikes, they are the briers and thornes, which the prophet *Micah* speaketh of. 7, 4. The best of them is a brier, and as a thorn in a hedge. For they are as pricks in our eies, and goades in
our

our sides . VVe nourish them amongst vs,euē as fire in our bosom,as the wise man saith. *Pro.6,27.* And fitly may they be resembled to cockatrice egges, if a man eate of their eggs(saith the prophet) he dieth,and that which is trode vpon breaketh out into a serpent. *I/sai.59,5.* So if a man be infected with their heresie and tast of their delicates,and drinke of the whore of Babilons poisoned cup, it is death vnto him, hee destroyeth his owne soule. Againe if their dooings bee sifted,their practises sounded, in manye of them you shal find, conspiracies, disloyalty, and rebellion : as do but treade on the cockatrice eg,out flieth a serpent.

These are the gretest enemies that the Church of God either now hath or euer had. Sometime the church was persecuted by cruel tyrants, sometime vexed & molested of Heretikes : *Tunc leo fuit*, as Austin saith,*cum aperte sauebat,modo draco est,cum occulte insideatur*. Then the Dynel raged as a Lion,when hee raised persecutiō against the church,another time he plaieth the wilye serpent,and priuilieth in waite . But these enemies of the church,haue both waies vexed the people of

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of God, both by laieng wast the sanctuary of GOD, by their barbarous and cruell persecutions, as also in defiling it with filthy idolatry and heresie.

So that both waies now they proue the Church as cruell persecutors. *Exercent patientiam ecclesia*, They doo exercise where they may, the patience of the Church, and as egregious Heretikes, *Exercent sapientiam ecclesia*, They doo try the wisdom of the Church.

Now to leaue these men, whose conuersion most of all we desire, if that can not bee had, our next wishe is, that they were from amongst vs: that as their hart is at Rome, so they also were with their Pope holy father there. But if this neither cannot bee obtained: our laste sute and request is this, That seeing we cannot be rid of them, they might be serued as the Gibeonites were in Israell. *Iosua. 9, 27.* They were made hewers of wood, and drawers of water. So it were not safe that these our home bred enemyes should beare any office in Israell, to bee gouernours of the Lordes people, but let them liue as priuate men, and serue in baser places as the Gibeonites.

Which

which thing(I trust) our wise and godly magistrates will haue an especiall care and regard vnto.

Now to come vnto the schismaticks of our church. We may say to them, nay the Church of Englande thus speaketh vnto them, as the wise woman to hir sonne, *Prov. 3 1, 1*, What my sonne, what the sonne of my wombe, and what O sonne of my desires. O let them not rise vp against their mother that bare them and gaue them sucke. Hath not the Church of Englande bread them and brought them vp? that knowledge vnderstanding and sayth that they haue, had they it not by our ministerie, haue not the spirituall fathers and pastors of our Church begotten them vnto God, if they be the Lords? What an vnnaturall part then is it in them to curse their owne mother, and to speake euill of hir that bare the. What though the church of England be blacke, she hath hir infirmities, will they therefore make hir a keeper of vines, *Cantic. 1, 5*, that is, cleane thrust hir out of doores, and say shee is no Churche, nor giue hir any place in the house of God. But this is most vnkinde

dealing, that the sonnes of her mother;
children of the same faith, should offer
this hard mesure vnto hir: we would not
haue them to iustifie thinges that are a-
mis in the Church, as *Adam* with leaues
hid his nakednesse, neither ought they
with curssed *Cham* to lay open the infir-
mities of of their paréts. They would be
builders of Gods house, and so are we,
let vs build together, not with strife and
confusion of toungs, as the tower of *Ba-
bel* was built, but in peace & loue, as *Sal-
omons* temple was raised vp, the noise of
a hammer was not hearde in the house,
their stones and timber were squared in
the mountaines, as the wise man giueth
aduise, Prepare thy works abroad in the
fields, and then build thy house, *Pro. 24*
27. So our hammering & hewing worke
ought to be without: our hammers and
axes should be turned to beat down po-
perie, and hew off al grosse superstition:
we ought not one to hew at another: se-
ing we professe the same sayth, and pre-
tend the building of the Lordes house,
we should build together in vnitie, con-
cord & peace: otherwise vnder colour &
pretense of building, we pull down and
destroy

deſtroy the houſe of God: heare what an
 auntient Father ſaith, *Venit perſecutor, &
 non fregit crura Chriſti, venit Donatus, &
 dirupit eccleſiam Chriſti, integrum corpus
 Chriſti manet inter manus perſecutorũ, &c.*
 The tormentor came and brake not the
 legs of Ieſus, *Donatus* the ſciſmaticke
 came & brake the peace of the Church,
 the body of Chriſt remained ſound and
 whole in the hands of perſecutors, and
 the body of the church is rent aſunder
 among chriſtians. Let our Engliſh Do-
 natists take heed therefore betime, they
 haue a great account to make vnto god,
 in making ſuch breaches in the church.
 Thus hauing ſpent ſome time in dealing
 againſt our heretiks and ſciſmatikes, we
 muſt alſo in few words admoniſh the hi-
 pocrites & diſſembling profeſſors of the
 goſpell, who outwardly beare the name
 of Chriſtians, but their liues are nothing
 reformed, garniſhed with a goodly ſhew
 of chriſtianity without, as ſepulchers are
 outwardly bsautiful, but inwardly their
 life is full of corruption & filthineſſe, of
 oppreſſion, couetouſneſſe, adulteries,
 prophaning of the Sabaoth, cōtempt of
 gods word, intollerable pride, with ſuch

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like abominations . What is nowe become of the life and true profession of Christians, Christ sayth, Let your lighte shine before men, & a cādle must be put on a candlesticke, not whelmed vnder a bushell, *Matt*, 5 . A good profession is as the candle, but an euill life is as a bushell that ouerwhelmeth it that it cānot shine forth. The Israelits were commanded to make their garmets with fringes on the skirts in remembrance of the commandemēts, *Nu*. 15, 39. I see euery man hath shaped him an Israelitish garment, they would be called Christians, but where are your fringes, where is your obediēce to the commandements of God. Christians in these daies may be compared to vessels full of wine, but they want a vent *Iob*. 32, 19. So men are now full of knowledge and learning, but the vent of a good life is wanting, the vessels are in danger of bursting, if they haue no vēt: so knowledge puffeth vp, if it be not vēted by lowe . There is now a famine of good workes, like as in *Ieremie* his time, when the Nobles sent their seruantes with their pitchers to the fountains and welles for water, they returned without
and

and were ashamed, *Iere.* 14, 3. So nowe adaies many that should be fountaines & wellspringes of good life & examples to others are dried vp: if a man seek for the water of life at their hands, hee shall returne with an emptie pitcher, hee shall finde no such thing there. Christ nowe thirsteth againe, as once he did vpon the Crosse, for the good fruits and holy life of Christians. But we are all become as the summer gatherings, My soule desired the first ripe fruits, saith the Prophet in the name of God, and there was not a cluster to eat, *Micah*, 7, 1. He sayth the Lord hungreth and thirsteth, and logeth after the obedience and holy life of his seruants, but what is it, euen as summer fruit, soone ripe, soone rotten. But yet I praye you let vs remember the ende of fruitles trees, They that bring not forth good fruit, shal be hewen downe & cast into the fire, *Mat.* 3. Wherefore as *S. Paul* sayth, let vs al couet the best gifts, knowledge is good, but loue is better: to beleeue aright dooth helpe, but to liue wel is more acceptable: to offer the calues of our lippes is a free gift, but a contrite hart is the best sacrifice, *Psal.* 51, 17. and

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to giue our bodies a liuing and acceptable sacrifice, holy and acceptable vnto God, is the reasonable seruing and true worship of God, *Rom. 12, 1.*

There remaineth now, hauing spoken of the sinnes which the Prophet cryeth out against, that we should also declare the iudgment denounced against them: which is double, both vpon the sinners and transgressors themselues, and vpon their substance: first, for their persons, it is sayde, They shall be cut off (all that steale, and sweare falsly) on this side and on that, vpon euery hande. All Theeues shall be cut off as *Achan* was, *Ioshua 7, 1.* All couetous persons, as the rich man, *Luke 12, 20.* This night shall thy soule be taken from thee. All corrupt Iudges shall be cut off as *Shebna*, *Isai, 22, 18.* Idle sheapheards shall be cut off, three taken away in one moneth, *Zachar. 11, 8.* All blasphemers shall be punished as the Egyptian was stoned to death, *Leui. 24, 10.* All false witnesses shall bee recompensed according to their deserts, as they that accused *Daniel*, *6, 24.* Heretiks and Idolaters shall be slaine, their owne parents shall thrust them through, *Zachar. 13, 3.*
Schisma-

at Paules Crosse.

Schismatiks shall not escape vnpunished, as *Coran, Dathan, & Abiram*, as they made a schisme and rent in Israell, so the earth was rent and diuided to swallowe them vp, *Num. 16*. All hypocrits and false harted and dissembling Christians maye be warned also by the feareful examples of *Ananias & Saphyra, Act. 5.* who for their hypocrisie were slayne by the mouth of *Peter.*

But what if the iudgemente of God doth not presently fal vpon sinners, being for a while differred, yet haue they no cause to reioise & triumph, as though the storme were ouerpast, and that their sinnes are forgotten, for the longer the Lord stayeth before he punisheth, the more greuous is the punishment when it commeth, for the Lord is said to make some staye but vntill hee haue whet his swoord, *Psal. 7, 12.* and put on his armor, his helmet and habergion, and cloke of reuenge, *Isai. 59, 17.* That like as a man prepared to battaile, dooth assayle his enemies more stronglye: euen so the wrath of God the longer it is in kindling, the more fierseley it burneth when it breaketh foorth.

The

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The iudgement of God (as the texte saith) shall enter into the house, it shall search euery corner, the wicked cannot be hid from his sight: It shall creepe in at the windowes, *Joel*. 2, 9. Like as the frogs could not bee kepte, no not out of Pharaos bed chamber, nor from the couch where he lay. *Exod.* 8, 3. So there is no place so secret, but the iudgement of God shall enter into it. The Lorde shal search out the wicked with a candle, *Zephan.* 1, 12. That is shall most narrowly seeke them out, so that they cannot possibly escape his hands.

And when the iudgement of God is entred, it shall remaine in their house, like as the leprosie, if it had once taken hold of an house, it would neuer goe away: Neither scraping of the walles, nor pulling out of the stones woulde serue, till house and all were beaten downe & destroied. *Leuit.* 14, 45. So looke where the iudgement of God lighteth vpon any house or stocke, the Lord will continually afflict that house, the father, the children, the childrens children, till hee haue consumed them, if they continue in the disobedience and vngodlinesse of
their

their forefathers. The curſſe of God ſhal enter into their bowels like water, and oile into their bones: It ſhal be as a garment vnto them, and as a girdle to their loynes. *Pſal.* 109, 19. That is, it ſhall neuer depart from their houſe. Their puniſhment ſhall be as blew woundes, and ſtripes that go downe into the bowels. The Lord ſhall ſtrike home, the markes and ſpots of his ſtripes, ſhall for euer be ſeene in their ſtocke, as blewe woundes are in the fleſhe. And this ſhall bee the iudgement of their perſons.

They alſo ſhall be puniſhed and afflicted in their ſubſtance, whatſoeuer they haue ſcaped together, by frawde, violence, oppreſſion, and extortion, ſhal not proſper in their hands: the iudgement of God as a conſuming fire, ſhall conſume all the houſe, the timber, & ſtones thereof, as the Prophet ſaith: That like as in a raging fire, there is neither ſticke nor ſtone left, ſo ſhall the ſubſtance of vngodly men come to nothing: So the wiſe man ſaith, that the deceitfull man ſhall not roſt that which he got in hunting. *Pro.* 12, 27. He ſhall not enioy that long, which is craftily purchaſed. Theyr
money

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money shall be put as into a bottomlesse bagge. *Hagge*. 1, 6. Though they shoulde build them a nest as in a rocke. *Isai*. 22, 16. yet shall they be as a tottering wall. *Psal*. 62, 2. Though they build them houses, and call them by their names, *Psa*. 49 11. yet shall they come to ruine and desolation: Nettles and thistles shall grow in their pallaces: Owles, serpentes, and dragons shall dwell in their pleasant places. *Isai*. 13, 20. Lo, this shall be the portion of the wicked. But as for the righteous, hee shall growe as the Lille, and fasten his rootes as the trees of Libanon. *Hosy*. 14, 6. and he shall be as the sunne when he ariseth in his strength and bewtie, *Judges*. 5, 31.

But now if men would be warie and wise, they may learne howe to preuent and auoid the wrath and displeasure of God, and sheilde both themselves and their substance from the daye of vengeance. First let them make them friends of the vnrighteous Mammon, let them distribute vnto the necessitie of theyr brethren. If they will haue their houses to continue, they must laie the foundation in the seruice and feare of God: as
it

at Paules Crosse.

it is said that the midwiues in Israel feared God, and therefore the Lorde built them houses, gaue them a name in Israell. *Exod. 1, 21.* The feare of God, and true religion, is that rocke that we must builde vpon. *Matthew. 7, 24.* *Terrena edificatio a terra incipit, celestis instructio a superno crescit exordio:* A spirituall building (saith Augustine) must be built clean contrary to an earthly. For in earthly buildings, the foundation is laid below, but the foundation of our heauenlie house must be laide in heauen. Let riche men followe *Solomons* order: First build God an house, and then builde for themselves.

Let them not builde as couetous and ouer greedy minded men, in desolate & solitary places, and out of the way. *Iob. 3, 14.* But as *Iobs* house stood in the way, and was as an Inne for the poore travelling and waifaring manne. *Iob. 3, 14.* Thus an house erected and builded in righteousness, and founded in the feare of God, shall stande and endure manie ages.

Let vs heare also a remedie for our selues, howe the Lordes wrath may bee appea-

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appeased towardes vs. Truelye repentance is the onely remedye for sinners, wee muste meete the Lorde our GOD in the way, *Amos. 4, 12*. As *Abigail* did. *1. Sam. 25*. she met Dauid in the waye, if she had waited Dauid at home, they had beene all put to the sword. So the Prophet moueth vs to go foorth and meete the Lorde by repentance, before the sword be vpon vs.

Let vs doo as Iacob did, who sent a present and gift before to his brother: for as the wise man saith, a mans gift inlargeth his steppes, and leadeth him before great men. *Pro. 18, 16*. So let vs present the Lord, with contrite hartes, humble and sorrowfull spirits, bring forth worthy frutes of repentance, which are the most acceptable gifts vnto God. As *Aaron* tooke a censor and censured before the Lorde, and so staied the plague. *Num. 16, 48*. So let vs sense vppe vnto God the sighes and gronings of our harts.

The Gibeonites punishment was to draw water for the temple, God requi-
reth no other punishment of vs, but to
draw water before him, that is to weepe
aboun-

aboundantly for our sinnes, as the Israelites in Samuels time are said to drawe water before God. 1.Sam.7,6.

Lastly, either we must iudge our selues or else the Lord will iudge vs, 1.Cor. 11, 31. Augustine saith, *Peccatum puniendum est aut a te, aut a deo, si punitur a te, tunc punitur sine te, si vero a te non punitur, tecum punitur* : Sinne must needs be punished either of thy selfe, or of God : If by thy selfe, then shall it bee punished without thee : if of God, then thou and thy sin shall be punished together. Wherefore let vs returne vnto God by true repentance let vs iudge and condemne our selues that we be not iudged of God.

Let euery man leaue his wicked waies, and depart from iniquitye : the theefe from stealing, the crafty man from deceiuing, the couetous man from oppression, the iudge from corruption in iudgment, the Lawyer from dealing vnfaithfully, the officer from extortion : the idle pastor, from his carelesse and sinfull life : corrupt patrones from Churchrobbing : blasphemers from swearing: perjured persons from forswearing: papists from Idolatry and superstition : Schisma-

matikes from contention : Hyppocrites
frō dissimulation, Thus if euery man shal
turne from his wicked waies, and do the
thing that is lawfull and right : the Lord
will returne vnto vs, he will fauourablye
looke vpon vs and blesse vs, he will bee
our God, and we shall be his people: his
blessing shall bee vppon vs and our chil-
dren for euer: we shal haue our desire o-
uer our enimies, and shall see Ierusalem
in prosperity all our life long : and at the
length, when we haue walked thorough
the desert, the barren and vnfruitful wil-
dernes of this world, the lord shal bring
vs vnder the leading of our Captaine Je-
sus Christ into the promised lande, the
Celestiall Canaan, and heauenlye Ierusa-
lem : vnto the which blessed estate the
Lord graūt we may at length attain tho-
rough Iesus Christ, whoe hath bought it
for vs, not with gold or siluer, but with
his own pretious bloud : to whom with
God the Father, and God the holy
ghost, three persons and one euerliuing,
immortall, and only wise God, bee all
praise, honor, and glory, thorough the
Church for euer.

F I N I S.

